

ARTICLES

ECCLESIASTICAL
CALL TO BE INQVIERED OF
BY THE CHVRCHWARDENS
AND THE SWORNE-MEN WITHIN THE
Dioces of Hereforde in the visitation of the

reuerend father in God, Harbart Bishop
of the saide Dioces: this present yeare

M. D. LXXXXII, and in the

XXXIII. yeare of the raigne

of our most gracious soue-

raigne Lady Queene

Elizabeth, &c.

And so hereafter till the next visitation,

& from time to time to

bee presented.



Imprinted at Oxford, by Ioseph Barnes
Printer to the Vniuersitie.

COLLEGE
 TO BE INCHARGED OF
 BY THE CHURCHWARDENS
 AND THE SWORN MEN WITHIN THE
 Diocese of Hereford in the Visitation of the
 year of our Lord God 1534
 of the said Diocese his predecessor
 M. D. LXXXII. and in the
 XXXIII. year of the reign
 of our most Christian King
 Henry VIII. Queen
 Elizabeth &c.
 And to heretofore
 & from thence time to
 time continued.



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ARTICLES TO BE INVOYRED OF, IN

the Dioces of Herefordes.

First ye shal enquire & cruelly present, vpon your oathes take whether you doe know of any, which hath thrust himselfe in to any function Ecclesiastical without ordinary calling, as, to say publike seruice in church, or chappell, not being lawfully ordeered Deacon at the least?

2 Whether your Parson or Vicar be knowne, suspected or reported to haue bought his benefice, or come to it by any simoniacall compact made either by himselfe, or others, directly, or indirectly: or do let out his living, or any part thereof to any, in consideration that he hath obtained the same?

3 Whether your Parson, or Vicar, Curate, or minister, or any other Priest or laymen or women do wilfully maintaine or defende any heresies, false opinions, or popish errors, contrary to the lawes of almighty God, and true doctrine, by publike authority now set forth in this realme, and what be their names?

4 Whether your Parson, Vicar, or Curat, doe not say common prayer in your Church, or Chappell, distinctly, and reuerently, and in such order as is set forth by the Lawes of this Realme without any kinde of alteration, and at due and conuenient bowers? And whether your Minister doe not so turne himselfe & stande in such place of your Church, or Chancell, as the people may best heare & see? And whether the holy sacraments be not likewise ministered, reuerently in such manner, as by the Lawes of this Realme is appointed, and whether vpon wednesdaies and Frydaies not being holy daies the Letany and other prayers appointed for the daie be not said accordingly?

5 Whether your Minister or any other not being licenced take vpon him to expounde scripture, & thereby omit vpon any Sunday the reading of a part of an Homily, at the least, or vpon any other occasion doe omit the same?

6 Whether your Minister doe not read the cōmination against sinners

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sinners, with certaine prayers appointed at the least thise a yeere besides the lent time: and whether he doth not reade the *Queenes Maiesties inunctions* quarterly in the church?

7 Whether he haue preached, or caused to bee preached his monthly or quarterly sermons at the least, and who they bee that preached them, and whether he haue suffered any not licenced to preach, or forbidden any that was licenced, and whether hee, or any other, haue preached, declared, or spoken any thing in derogation of the booke of common prayer, which is set forth by the lawes of this realme, displaying the same, or any thing therein contained.

8 Whether any open notorious fornicatour, adulterer, or euil liuer, by whom the cōgregation is offended, haue without due penance first done, been by your Minister admitted to the holy cōmunion, or any malicious person, that is notoriously known to be out of charitie, or that hath done any open wrong to his neighbour by word, or deede, without due reconciliation first made to the party, that is wronged: or any that at the time stood excommunicate, or a stranger of another parish?

9 Whether your Parson, Vicar, or Curate, haue admitted to the holy communion any of his parish being above twenty yeares of age, either mankinde or womankinde, that cannot say by heart the ten commandments, the articles of the faith, and the Lords prayer in english, and what be the names of those, that cannot saie the same, or being above foureteene yeares and vnder twenty that coulde not say the catechisme allowed and set forth in the booke of common prayer. And whether your minister at times convenient before he administer vnto them, and namely before Easter yearly doe vse to examine his parishioners, whether they can say by hart the same, which is required in this behalfe. And whether hee marry any persons that were single before, that cannot say the aforesaid catechisme?

10 Whether your Minister on every sūday and hollidate in the after noone before euening prayer do cal for, heare, & instruct, al p pouth within your parish of cōueniēt, age of both sexes in the catechisme,

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catechisme, or at the least so many of them by course, as time will serue, and as he may wel heare and instruct for halfe an hower at the least, before euening prayer in the tenne commandementes the Articles of the beliefe, and the Lordes prayer, and diligently examine and teach them the catechisme, as it is now allowed and set forth: And whether for that purpose he doth take the names of the all, and by course call certaine of them by name every sūndae and holiday to come to the teaching of the same, and present to the ordinary such quarterly as refuse to come to be catechised, and whether he doe diligently visite the sick and comfort them with exhortation to contribute by wil for the reliefe of the poore, as their abilitie shall serue?

11 Whether he be diligent in study of the holy scriptures for further increase in knowledge, and for that purpose (if he be vnder the degree of a Master of art) hath of his owne at the least, the new testament in latine, and English, and whether he doeth daile conferre certaine chapters thereof together, and obserue such orders, as for his increase in knowledge, are set downe by his ordinary, vsing at vacante times such good & seemely exercises as may keepe him from sluggishnes and idleness?

12 Whether any Minister hath married any in times forbidden by the Ecclesiastical Lawes, or without bannes thise asked, otherwile than by licence of the ordinary, or hath used the forme of thakesgiuing, for woman after childebirth, being unlawfully begotten with child otherwile then in a form of a penitent person viz. in a white sheete or other habit prescribed by the ordinary, or vpon any other day than a Sunday, or holiday: or before sufficient caution taken, that the spouse should not depart the Parish, till she should performe such penance, as should be enjoined by the ordinary.

13 Whether your Minister vse any other Rite, or Ceremony in the Church, than is prescribed by the booke of common prayer, & whether he or any other, keepe, or vse any secret Conuenticles, Preachings, lectures, or Reading contrary to the Law, and what be their names?

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14 Whether your Parson, or Vicar, doth not in his own person at the least, sometimes in the year, both say publike prayers himselfe, and also administer the holy communion, according to the booke of common Prayer?

15 Whether for the retayning of the perambulation of the circuit of your parish the Parson, Vicar or Curat, churchwardens & certaine of the substantial men of the parish in the daies of Rogation, commonly called the gange daies, walke the accustomed boundes of your Parish, and whether in the same perambulation and going about, the Minister doe vse anie other rite, or ceremonie, then to say or sing in English the one hundred and thre and one hundred and foure Psalmes, and such sentences of the scriptures, as are appointed by the Quenes Maiesties Injunctions with the Letany, and suffrages following the same, and reading of one homilie alreadye distilled and set forth for that purpose, with out wearing any surplices carrying of banners, or handbells, or staying at Crosse, or any such like popish ceremonies?

16 Whether any doe serue as a Minister, or Deacon not licensed vnder the Ordinaries seale, or serue two cures, and whether any Minister comming out of another Dioces, hath not the Ordinaries letters testimonie concerning aswel the cause of his departure as his behavioz, and what stipend your Curate hath by year?

17 Whether is your Minister a peace maker and exhorter of his parishioners to obedience toward their Prince, and all other that be in authoritie, and to charitie, and mutuall loue among themselves, and such a one as is no sower of discorde amongst neighbours?

18 Whether your Parson or Vicar, suffer his buildinges or Chauncell to fall to ruine or decay, and whether hee or any other haue taken awaie, or discovered any Church, Chappel, or Chauncel, or any part of them: any church-porch, bestrie, spittle, almes-house, or such like, or hath pulles downe

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downe the belles, or hath made any ſpoile or waſt upon his benefice, either in his timber, or woodes, or by ſelling trees in the church-yearde?

19 Whether the Miniſter and church-wardens (according to her Maiesties Injunctions) doe keepe well the Register booke, and therein register al weddinges, buryings, and Chriſtninges, and once every yeare exhibite a copy thereof by Indenture to the office of the Ordinaries Register and if it haue not bene done, which of them it was long of?

20 Whether your miniſter hath executed and published all ſuch proceſſes and other thinges as hath from time to time ſince the laſt viſitation bene ſent vnto him from the ordinarie. And whether he hath made any certificates of penance or derlie and penitency done, which hath indeede bene ſcoffingly, or impenitently perſormed or done at other times, or in other ſorte then was preſcribed by the Ordinarie, or elle not done at all?

21 Whether your Parſon, or Vicar hath at any time ſince the thirteenth year of the Queenes Maiesties raine, made any manner of leaſe, or graunt of his Parſonage, or Vicarage, or any part thereof (he being aſent, and reſident vpon the ſame) to any other, then to his curate, that diſ or doeth ſerue his cure, in his abſence?

22 Whether hath your Parſon or Vicar mo. benefices then one, how many, and in what countries be they, and what bee the names of them, and whether is he aſent from among you, about eight dayes in any one yeare in al, not being lawfully qualified & diſpenſed withal, & being ſo licenced, whether is the Cure ſerued by an honeſt learned Curate, whether doth he not at the leaſt for one month in the yeare, keepe hoſpitality at his liuing, & alſo giue, if his benefice be about twenty pounds a yeare, the ſoprich part thereof to the Poore?

And thus we haue ſhewed you the ſumme of the ſeuerall points which are to be examined in the ſaid viſitation. And thus we haue ſhewed you the ſumme of the ſeuerall points which are to be examined in the ſaid viſitation.

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23 Whether any Spinster doe forsake his function and giue himselfe to any other trade of life, then is fite, or may be incident with that calling?

24 Whether doth your Spinster keepe any suspected woman in his house (or being not married) any woman not of neere kindred vnto him, or doth he liue in any cauerne, or alehouse, or commonly resort thither, or is he a hawker, or hunter, or a gamester, at any game or other then at shooting, or otherwise suspected of any notorious crime, or any euill example of life?

25 Whether doth your Spinster keepe, or suffer to be kept any Alehouse, Tauerne, or Tiertialing house in his Personage or bierage house?

26 Whether doth your Spinster vse any excellie, or vnlawfully kinde of apparell not commendable in that calling?

27 Whether the Patrone haue freely bestowed the benefice without any Simony, directly, or indirectly, betweene him and the incumbent, or any other?

28 Whether your Schoolmaster teaching within your parish openly, or within any noble or gentlemans house, or in any other place there be licensed there by the ordinary? Whether, doth he teach such bookes, as he commaunded to be taught, and that diligently? And whether is he reputed of sincere Religion, and honest conuersation, and frequenteth diuine seruice or no?

29 Whether haue you in your Parish Church, or Chappell the booke of common Prayer, with the newe Kalender, two Psalters, the great English Bible, the two Volumes of Homilies, the Paraphrase of Crasimus in English, the Table of the Ten commandements, whole, and vntoyme, the Table of degrees of Consanguinity, and Affinity, a convenient Pulpit, a decent Communion Table on a frame, a Linnen Cloth to couer the same, with some other covering of silke or such like, a Communion Cuppe, a couer of silver, a decent Surples with sleeves, a sure Coffer with two lockes for the Register booke, a strong Chest for
the

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the Times Here, with their likes thereunto, & all other things necessary to the Premises.

30 Whether doth your Parson, Vicar, Curate, or Minister weare any Cope in your Parish Church or Chappell, or minister the holy Communion in any Chalice heretofore used a: Palls, or in any prophane Cup or Glass, or in any other kinde of liquor, then wine?

31 Whether are all Altars taken downe, to the very foundation, and the place witten, and paved underneath, and the Roode-loze downe to the Earth againe, all superfluous bookes bled either in the Church, or otherwise betwixen, together with all ornaments of Superstition and Idolatry, as Vestments, &c. And if not, in whose custody are they, or any of them?

32 Whether any Church-wardens since the last visitation have suffered any unmarried woman begotten with child to depart their Parish before such perennance done as was entombed.

33 Whether is your Church, or chappell, and chancel sufficiently repaired, and churchyard decently and sufficiently fenced and kept cleane, if not, in whose custody?

34 Whether have your churchwardens from time to time truly leadey still printe for carry out of those who absent themselves from church, and whether hath the same bene bestowed upon the poore as it ought, or no: And whether the churchwardens themselves have absented themselves, or bene negligent in their duty, or in frequenting divine service, and whether doth your Minister sheweth the churchwardens, openly in the church after the lesson lesson at morning & evening prayer to looke to their charge in this behalf?

35 Whether have any of your churchwardens or swornmen, since the last visitation, or at that time, concealed any disorder or crime done in your parish, or not notified the same to be reformed?

36 Whether any of your churchwardens without just cause

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Item of the money to give account every yeare of the church goods and rentes, and whether they or any of them becaufe any of the church goods or common stocke in their owne handes? And whether in the stocke of the poore mans house faithfully, & indifferently distributed to the poore without any partiall affection?

Item whether any churchwardens haue continued in that office, at any time, aboue one yeare without a new election?

Item whether the clerk be appointen according to the custome of your parish, whether in bee obedient to the minister in such things as belong to his office, and with diligence in teaching all such things as belong to his charge, decent and cleane; whether he be able to read distinctly, and so and more as a minister should be him in the church, and whether he be suffered to read any thing in the church, save the first lesson and the epistle.

Item whether when any man or woman is passing out of this life, the bell be tolled to moue the people to pray for the soules of the departed, and whether there be any ringing for any that died out of the parish; and whether for any dying within the parish there be any more ringing than one short peale before, & another after the buriall; and whether on Allsoules euen, or May, or any Saints euen, or on any abrogate holiuaies, there be any other ringing then is usual in common worshiping times; whether then any thing is common, private, or stricken, and whether moderate; & whether there be any ringing at all in time of mourning, or in mourning of hostilities, or of any thing.

Item whether the minister and churchwardens haue suffered any lordes of misrule, dauncers, plaiers, or any other disguised persons to daunce, or play any unchristianly games in the church, or church porch, chappell, or chappell house, or in any house where the names of such lordes of misrule, dauncers plaiers &c. And whether there be any plaiers or any drinkings kept in any of the said places, who maintain and accompany such.

Item whether any layman, or any person not incensed himselfe to diuine service or the Sacrament, & who are encouragers and keepers of company in any such as containe excommunication.

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And whether any holy ones be of this age, although by such
 who are either by your minister's hands, or by any other officer
 superstitiously, or any feignful manner used, or by any such
 our lawful authority, shall be used, to any such purpose, we command
 and straitly charge you, that you do not suffer any such thing to be done.

4. Whether all Iudgements, as parents matters or noe much
as in them lieth, as being to the church to be chartered on holie
daies & Sundais in the afternoon before evening prayer, their
clayes, seruants, and apprentices both mankinde and woman-
kinde being about foure yeares of age, and vnder twenye, which
haue not learned the late chylde, or at the least, such and so many
of them, as your wisdom shall appoynt to come together for that
purpose, and to cause them there diligently and obediently to
heare and to be ordered by the minister vntill such time as they
haue learned the same catechisme: and what their names be that
neglect to do so, and who be vnder the saide ages, vntill the
next chylde.

¶ Whether there be any that refuse to come so divine service
to their parish church or chappell, or doe not faithfully and dili-
gently endeavour themselves, to resort thereunto with their chil-
dren and servants: And whether being of convenient age any doe
use rudeminnies or poorly attire themselves, at the least, and namely
over about Easter, or resolution, or not signified the same to
the minister in time convenient, that he mighte examine them how
they were distressed for partaking of so high mysteries: and
whether there be any strangers, that sojourn in your parishes,
especially about Easter, and doe absent themselves from church,
or any thing be unworthy, or periders of true religion, or of those
which professe it:

Q 45 Whether any doe praye in a tongue which they vnderstand
not, or vpon heaues, or doe any way number their prayes super-
stitiously? **A** Certainly no man shalde so negligently take heed to his

¶ 46. Whether any be in your parish which at time of divine prayers doe use any tangleing, talking, walking, or other unseemly behaviour in church, or churchyard, or doe any waie disturbe

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common prayer, or any part of the diuine seruice, or doe vse any game, or pastime vsually at those times, or sit in the tauerne, or Alehouse, or drewe at such times, or which doe worke on Sundayes any handicrafte worke, or which keep open any shoppe, for sale of wares til euening prayer be finished, or which departe before prayer be finished, or which doe without iustification, or which be brawlers, or fightes in the street, or in the churchwardens

47 Whether any in your parish be knowne, or suspected to vse any witchcraft, or sorcery, charme, enchantment, or vndesireful invocation, and name by, or invocation at the labour of women, or any other religious persons such sorcery and countermagicke, or finally blasphemers of the name of God, or swearers amonge you.

48 Whether any bee knowne, or suspected to bee adulterers, fornicators, incestuous persons, lecherous, or receptors of incontinent persons into their houses, or which conuey or suffer to goe away before they doe make satisfaction to the congregation offended, and drunkards, ribalds, and idle persons, and vnharitable persons, common slanderers, railers, scoundrels, or fowlers of discourse amonge you.

49 Whether any child be borne homee (since the eighteenth yeare of the Queenes Majesty) that hath not beene brought to so be baptized in your parish church, but hath bene baptized at home, or hath their baptism deferred without iust cause, or woman getteth a child, and whose children the same are, and whether any haue bene admitted to be godfathers, or godmothers, which had not before that time receiued the communion and by whose they were admitted.

50 Whether there bee any man that hath or hath had at one time two wives, or a woman that hath had any married within degrees of consanguinity, or affinity, by the lawes of God forbidden, so set out for an admonition, in a table appointed to be affixed in every parish church within this diocesse: any divorced keeping company with eother, any married within the degrees forbidden, without iust cause, or taken their wives by lawdome, or had not forgot her, any married that haue made precontractes to other

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other, any that haue made priuy contractes of marrie without
consent of their parentes or gouernours, any married without
banns thre solenly asked, or out of the parish church where the
solemnization ought to haue bene, without the Ordinaries li-
cence vnder his seale?

51 Whether there bee any that directly, or indirectly, do take
usury, or interest contrary to the lawes of God, and the Realme,
who they be, and what is the manner of their usury?

52 Whether any yett vnto in the last will and testament, of
any, or executors, doe presume to execute, or deale with the deads
goods before the will be proued, or any presume to administer,
before administration committed vnto them, any hinderers of the
performance of such wil, any forgers, or changers of wills, or any
executors which haue not fulfilled their testators wil, in not pay-
ing legacies, giuen to good and godly uses?

53 Whether doe you knowe, or haue you heard of any man, or
woman that hath practised, or doth practise Phisicke, or surgery
within this dioces of Hereford, not being licensed so to do by the
ordinary of the same, vnder his hand and seale, accordingly to the
statute in that case prouided, what is his, or her name which
doeth or hath so done?

54 Whether your churchwardens haue sold any your church-
goods, if they haue, what be they, and to whome, and whether to
the better benefit of your church or no, and howe hath the money
thereof comming bene employed?

55 And generally whether you know any of the Queenes in-
iunctions, broken, or any other Ecclesiasticall matter worshyp of
reuerence or no, and if you do, by the oathes that you haue taken you
shall truly present it, as well now as hereafter, from time to time
when it shall come to your knowledge?

The manner of the oath ministered to the Church-wardens of Swormen.

Ye that swear by almighty god, that you shall diligently con- sider at every the Articles given to you in charge, & make a true answer unto the same in writing, protesting all and every such person, & persons dwelling within your parish, as have com- mitted any offence, or fault, or made any default mentioned in any of the same Articles, or which are vehemently suspected, or defa- mned of any such offence, fault, or default, wherein ye shall not pre- sent any person or persons, of evil will, malice or hatred, contrarie to the truth, nor that for love, favour, meed, or dread, or any corrupt affection spare to present any that be offenders, suspected, or defa- mned in any of these cases, but that by uprightly, as men having the feare of God before your eyes, and desirous to maintaine veritie & suppress vice, So God helpe you.

Item that you present as neere as you can, the moneth, and years, when the fautes in the said Articles mentioned were committed: